

*The Out-of-Body Travel Foundation Journal:*

'Compte St. Germain – Forgotten Immortal Mystic of the Mystery  
Schools'

*Issue Sixteen*

Compiled by Marilyn Hughes

*The Out-of-Body Travel Foundation!*

**[www.outofbodytravel.org](http://www.outofbodytravel.org)**



**Comte St. Germain**

(To have your Questions, Articles, Poetry or Art included in future  
editions, submit to: [MarilynnHughes1@outofbodytravel.org](mailto:MarilynnHughes1@outofbodytravel.org)!)

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Having worked primarily in radio broadcasting, Marilynn Hughes spent several years as a news reporter, producer and anchor before deciding to stay at home with her three children. She's experienced, researched, written, and taught about out-of-body travel since 1987.

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*Journal Sixteen: Comte St. Germain - Forgotten Immortal  
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*The Out-of-Body Travel Foundation Journal:*

'Compte St. Germain – Forgotten Immortal Mystic of the Mystery Schools'

Issue Sixteen

By Marilynn Hughes

*This month's mystic is one that has been remembered by a few, in part, because of his legendary immortality. There are those who believe the Comte St. Germain was alive hundreds, even thousands, of years ago and remains alive together in a unique state of immortality that he has been able to attain through his mastery of the science of alchemy. We present this unique forgotten mystic in this issue because of his fascinating life, work and legend.*

**FROM THE 'TRINISOPHIA'**

"A STRONG wind arose and I had difficulty in keeping my lamp alight. At last I saw a white marble platform to which I mounted by nine steps. Arrived at the last one I beheld a vast expanse of water. To my right I heard the impetuous tumbling of torrents; to my left a cold rain mixed with masses of hail fell near me. I was contemplating this majestic scene when the star which had guided me to the platform and which was slowly swinging overhead, plunged into the gulf. Believing that I was reading the commands of the Most High, I threw myself into the midst of the waves. An invisible hand seized my lamp and placed it on the crown of my head. I breasted the foamy wave and struggled to reach the side opposite the one which I had left. At last I saw on the horizon a feeble gleam and hastened forward. Perspiration streamed down my face and I exhausted myself in vain efforts. The shore which I could scarcely discern seemed to recede to the degree I advanced. My strength was ebbing. I feared not

to die, but to die without illumination . . . I lost courage, and lifting to the vault my tear-streaming eyes I cried out: "*Judica judicium meum et redime me, propter eloquium tuum vivifica me.*" (Judge thou my judgment and redeem me, by thy eloquence make me live.) I could hardly move my tired limbs and was sinking more and more when near me I saw a boat. A richly dressed man guided it. I noticed that the prow was turned toward the shore which I had left. He drew near. A golden crown shone on his forehead. "*Vade me cum,*" said he, "*mecum principium in terris, instruam to in via hac qua gradueris.*" (Come with me, with me, the foremost in the world; I will show thee the way thou must follow.) I instantly answered him: "*Bonum est sperare in Domino quam considerare in principibus.*" (It is better to trust in the Lord than to sit among the mighty.) Whereupon the boat sank and the monarch with it. Fresh energy seemed to course through my veins and I gained the goal of my efforts. I found myself on a shore covered with green sand. A silver wall was before me inlaid with two panels of red marble. Approaching I noticed on one of them sacred script, the other being engraved with a line of Greek letters; between the two plates was an iron circle. Two lions, one red and the other black, rested on clouds and appeared to guard a golden crown above them. Also near the circle were to be seen a bow and two arrows. I read several characters written on the flanks of one of the lions. I had barely observed these different emblems when they vanished together with the wall which contained them."

The Most Holy Trinosophia of the Comte De St. Germain, Phoenix Press, Los Angeles, CA MCMXXXIII

*Like many mystics before and after him, he was taken into the hellish realms and then into the heavenlies. One very interesting aspect of his writings, however, includes actual depictions of inscriptions in unknown*



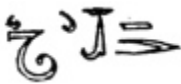
*languages on various 'altars' that he sees in his mystical visions.*

## HELLISH JOURNEY BELOW THE EARTH

"When I awoke I was lying on a luxurious cushion; the air I breathed was saturated with the fragrance of flowers . . . A blue robe spangled with golden stars had replaced my linen garment. A yellow altar stood opposite me from which a pure flame ascended having no other substance for its alimentation than the altar itself. Letters in black were engraved at the base of the altar. A lighted torch stood beside it, shining like the sun; hovering above it was a bird with black feet, silvery body, a red head, black wings and a golden neck. It was in constant motion without however using its wings. It could only fly when in the midst of the flames. In its beak was a green branch; its name is



the name of the altar is



Altar, bird and torch are the symbol of all things. Nothing can be done without them. They themselves are all that is good and great. The name of the torch is



Four inscriptions surrounded these different emblems."

From 'The Most Holy Trinosophia of the Comte De St. Germain,'  
 Introductions by Manly P. Hall, Phoenix Press, Los Angeles, CA  
 MCMXXXIII

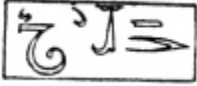
"I TURNED aside and noticed an immense palace the base of which rested on clouds. Its mass was composed of marble and its form was triangular. Four tiers of columns were raised one above the other. A golden ball topped the edifice. The first tier of columns was white, the second black, the third green and the last one a brilliant red. I intended, after having admired this work of immortal artists, to return to the place of the altar, the bird and the torch; I desired to study them further. They had disappeared and with my eyes I was searching for them when the doors of the palace opened. A venerable old man came forth clad in a robe like mine, except that a golden sun shone on his breast. His right hand held a green branch, the other upheld a censer. A wooden chain was about his neck and a pointed tiara like that of Zoroaster covered his white head. He came toward me, a benevolent smile on his lips. "Adore God" said he to me in Persian. "It is He who sustained thee in thy trials; His spirit was with thee. My son, thou hast let slip by the opportunity. Thou couldst have seized instantly the bird,



the torch



and the altar



Thou wouldst have become altar, bird and torch at one and the same time. Now, in order to arrive at the most secret place of the Palace of sublime sciences, it will be necessary for thee to pass through all by-ways. Come . . . I must first of all present thee to my brothers." He took me by the hand and led me into a vast hall.

The eyes of the vulgar cannot conceive the form and richness of the ornaments which embellished it. Three hundred and sixty columns enclosed it on all sides. Suspended from a golden ring in the ceiling was a cross of red, white, blue and black. In the center of the hall was a triangular altar composed of the four elements; on its three points were placed the bird, the altar and the torch. "Their names are now changed," said my guide. Here the bird is called

אםפירכא

AT some distance from the shore a sumptuous palace raised aloft its alabaster columns; its different parts were joined by porticos of flame colour. The entire edifice was of light and airy architecture. As I approached the portals, I saw that the front was decorated with the figure of a butterfly. The doors stood open . . . I entered. The entire palace consisted of a single hall . . . surrounded by a triple colonnade, each rank composed of twenty-seven alabaster columns. In the middle of the building stood the figure of a

man issuing from a tomb; his hand, holding up a lance, struck the stone which previously confined him. His loins were girt about with a green garment; gold gleamed from its hem. On his breast was a square tablet bearing several letters. Above this figure hung a golden crown and the figure seemed to lift itself into the air in order to seize the crown. Above it was a yellow stone tablet bearing several emblems which I explained by means of the inscription I saw on the tomb and by the one I had seen on the breast of the man.

I stayed in that hall which is called

پهلوانان

the time needful for contemplating all its aisles, and soon I left it with the intention of crossing a vast plain in order to reach a tower that I had perceived at quite some distance.

The Most Holy Trinosophia of the Comte De St. Germain, Phoenix Press, Los Angeles, CA MCMXXXIII

*And also like many mystics before and after him, he was eventually led through the doors of immortality after discarding the earthly garment through purification and many rites of passage.*

After that time I left it in order to enter a large place surrounded by colonnades and gilded porticos. In the center of the place stood a bronze pedestal supporting a group representing a large strong man whose majestic head was covered with a crowned helmet. A blue garment protruded through the meshes of his golden armour. In one hand he held a white staff bearing certain characters, the other hand he extended toward a beautiful woman.

His companion wore no garment, but a sun radiated from her breast. Her right hand held three globes joined by golden rings; a coronet of red flowers confined her beautiful hair. She sprang into the air and seemed to lift with her the warrior who accompanied her; both were borne up by the clouds about the group. On the capitals of four white marble columns were set four bronze statues; they had wings and appeared to sound trumpets.

I crossed the place, and mounting on a marble platform which was before me, I noticed with astonishment that I had re-entered the hall of Thrones (the first in which I had found myself when entering the Palace of Wisdom). The triangular altar was still in the center of this hall but the bird, the altar and the torch were joined and formed a single body. Near them was a golden sun. The sword which I had brought from the hall of fire lay a few paces distant on the cushion of one of the thrones; I took up the sword and struck the sun, reducing it to dust. I then touched it and each molecule became a golden sun like the one I had broken. At that instant a loud and melodious voice exclaimed, "The work is perfect!" Hearing this, the children of light hastened to join me, the doors of immortality were opened to me, and the cloud which covers the eyes of mortals, was dissipated. I SAW and the spirits which preside over the elements knew me for their master."

The Most Holy Trinosophia of the Comte De St. Germain, Phoenix  
Press, Los Angeles, CA MCMXXXIII

*In our 'Question & Answer' section, we will discuss the work of Jim Marzano and the AirStudioGallery.com and his friend, mentor, artist, writer and forgotten mystic, the late Richard Zarro. And in 'Different Voices,' Isabelle Cooper Oakley takes on the*

*enigma of Comte St. Germain as does Manly P. Hall in a concerted effort to explain the mysterious life or lives of this forgotten Immortal Mystic of the Mystery Schools. Finally, Manly P. Hall explains the significance of the 'Trinisophia' the only know remaining work of the Comte of St. Germain.*

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*The Out-of-Body Travel Foundation Journal:*  
**Question and Answer Forum!**

*Please Send Your Questions to:*

**magazine@outofbodytravel.org**

*For Future Inclusion in this Section!*

**Question from Jim Marzano, NY, USA:** I received a link to your site from one of my many e-newsletters & like it. I've been a flying, lucid dreamer for over 50 years. My paternal grandmother was a gifted dreamer . . . My many precognitive dream experiences from a very young age taught me that time is not as linear as we are lead to believe. I wanted to ask if you might share the story and artwork of my friend & mentor, Richard Zarro, which was a long & tragic one? He was an extraordinarily prolific & talented human being. He developed a tumor in his temporal lobe, became quite bi-polar & took his own life. I had a dream, several years prior, which was a symbolic premonition of his demise. I have possession & control over his artwork. My Richard Zarro . . . Art pieces might be of interest to you. I hope we can open a dialog, please visit my site: **AirStudioGallery.com**. Hope to hear from you. Peace & Love prevails; keep looking up ... Jim Marzano

*Marilynn: Yes, Jim and I did begin a dialogue and I wanted to share a bit about his work and the work of his friend and mentor, Richard Zarro, in the spirit of forgotten mystics. Please visit AirStudioGallery.com to find a very positive and great work happening!*

**From Jim Marzano:**

*"AIR (Artists-In-Residence) Studio Gallery is located in the heart of midtown Kingston, NY. This historic Kingston colonial storefront is over 100 years old and was built, owned & lived in by the same family until we bought it in 1991. We have lovingly restored and upgraded this beautiful building without sacrificing any of its antique integrity. With over 3000 square feet, 10 foot ceilings, Chestnut woodwork, stain glass panels and 5 bedrooms, the old world charm remains intact. We continue to run AIR Studio Gallery as an artist's community cooperative making the space available to artists & musicians for music & art events of all kinds. Exhibitions, receptions, classes, children's art parties, concerts, CD release parties, poetry readings and more have all occurred here. The storefront studio gallery has an awesome ambiance and dynamic acoustics. We have a superb in house, stereo 8 channel sound system with digital audio and video recording for live CD and DVD recordings. Every 2nd Saturday we host Acoustic Artists Coalition & Art Party with featured artists & musicians. To schedule an event feel free to call, send an email or stop by anytime for a visit, we live here."*



*[AirStudioGallery.com](http://AirStudioGallery.com)*



*"Art Fun for Kids combines art education & art therapy techniques to foster developmental & emotional growth. The fundamentals of line, form & color provides a firm foundation for learning to read & write. While the creative process also promotes mental health by enabling participants to vent feelings in a positive, healthy, non-threatening environment. My child centered approach focuses on the needs of each child & allows them to explore their individual interests. They're encouraged to experiment in various mediums including drawing, painting, collage, mono-prints, paper mache."*



### The Winds of Change

When you feel the Winds of Change upon you  
Ride it swiftly through to the Center of your Soul  
So that it may carry you back to Yourself

Capture that Glimpse of Life as it Passes you by  
Like a Chill Wind that Shakes you to the Bone  
Yet sends Eagles Soaring High above the Earth

So to will the Winds of Change  
Pass through the Fibers of your Being  
Chilling you to the Bone  
Carrying you to Heights Unknown

**Jim Marzano**

*The following are just a few of the art pieces of RICHARD  
ZARRO, which can be viewed in color and purchased at  
[AirStudioGallery.com!](http://AirStudioGallery.com!)*



*Eggrose, Richard Zarro*



*Golden Storm, Richard Zarro*



*Third Eye, Richard Zarro*



*Pillar of Light, Richard Zarro*



*Grotto, Richard Zarro*



*Wave, Richard Zarro*



*Universe, Richard Zarro*

*Marilynn: Thanks, Jim, for sharing your work and the work of your mentor and friend, Richard Zarro with the Out-of-Body Travel Foundation! Remember, the web-site is [AirStudioGallery.com](http://AirStudioGallery.com) to learn more about Jim's work and the many artists who gather there.*

*[MarilynnHughes@outofbodytravel.org](mailto:MarilynnHughes@outofbodytravel.org)  
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*The Out-of-Body Travel Foundation Journal:*  
**Different Voices!**

This is our section devoted to the writings and opinions of others, which may not reflect the views of author, Marilyn Hughes. Inclusion of any author's writings or work does not denote an endorsement or recommendation in regards to their writings.

Some of these will be individual writings of others on subjects of spiritual interest, other people's out-of-body experiences - some which may agree with and/or contradict the experiences of the author, poems, journals of spiritual transformation, and critiques - both positive and negative opinions and/or analysis, of the author's work.

We choose to include ALL of these because we feel that the ability to discuss our similarities and differences openly is 'ALL GOOD' as GANDHI used to say.

*We welcome and encourage your submissions for possible future inclusion in this section, although we stress that we are a non-profit organization and payment is not available:*

**magazine@outofbodytravel.org**

*We have found that some of the best critiques, analysis, writings and experiences come from people all over the world in different walks of life who are pursuing their spiritual path with passion and are completely unknown.*

**THANK YOU ALL, whether you agree or disagree with our work, FOR YOUR COMMITMENT TO SEEK THE TRUTH IN WHATEVER WAY THAT TRUTH MAY COME TO SEEK YOU!**



# THE COMTE DE ST. GERMAIN

*By Isabel Cooper-Oakley*

## MYSTIC AND PHILOSOPHER

HE was, perhaps, one of the greatest philosophers who ever lived. The friend of humanity, wishing for money only that he might give to the poor, a friend to animals, his heart was concerned only with the happiness of others.--*Mémoires de Mon Temps*, p. 135. S. A. LE LANDGRAVE CHARLES, PRINCE DE HESSE. (Copenhagen, 1861.)

DURING the last quarter of every hundred years an attempt is made by those Masters, of whom I have spoken, to help on the spiritual progress of Humanity. Towards the close of each century you will invariably find that an outpouring or upheaval of spirituality--or call it mysticism if you prefer--has taken place. Some one or more persons have appeared in the world as their agents, and a greater or less amount of occult knowledge or teaching has been given out.--*The Key to Theosophy* (p. 194). H. P. BLAVATSKY

THE Comte de St. Germain was certainly the greatest Oriental Adept Europe has seen during the last centuries.--*Theosophical Glossary*, H. P. BLAVATSKY.

AMONG the strange mysterious beings, with which the eighteenth century was so richly dowered, no one has commanded more universal comment and attention than the mystic who was known by the name of the Comte de

St. Germain. A hero of romance; a charlatan; a swindler and an adventurer; rich and varied were the names that showered freely upon him. Hated by the many, loved and revered by the few, time has not yet lifted the veil which screened his true mission from the vulgar speculators of the period. Then, as now, the occultist was dubbed charlatan by the ignorant; only some men and women here and there realised the power of which he stood possessed. The friend and councillor of kings and princes, an enemy to ministers who were skilled in deception, he brought his great knowledge to help the West, to stave off in some small measure the storm clouds that were gathering so thickly around some nations. Alas! His words of warning fell on deafened ears, and his advice went all unheeded.

Looking back from this distance of time it will be of interest to many students of mysticism to trace the life, so far as it may yet be told, of this great occultist. Sketches are to be found here and there from various writers, mostly antagonistic, but no coherent detailed account of his life has yet appeared. This is very largely owing to the fact that the most interesting and important work, done by M. de St. Germain, lies buried in the secret archives of many princely and noble families. With this fact we have become acquainted during the careful investigations which we have been making on the subject. Where the archives are situated we have also learned, but we have not yet in all cases received permission to make the necessary researches.

It must be borne in mind that the Comte de St. Germain, alchemist and mystic, does not belong to the French family of St. Germain, from which descended Count Robert de St. Germain; the latter was born in the year 1708, at Lons-le-

Saulnier, was first a Jesuit, and entered later in turn the French, Palatine, and Russian military services; he became Danish Minister of War under Count Struensee, then re-entered the French service, and at the beginning of the reign of Louis XVI., he tried, as Minister of War, to introduce various changes into the French army; these raised a violent storm of indignation; he was disgraced by the king and finally died in 1778. He is so often confounded with his mystic and philosophic namesake, that for the sake of clearing up the ignorance that prevails on the matter it is well to give these brief details, showing the difference between the two men; unfortunately the disgrace into which the soldier fell is but too often attributed to the mystic, to whom we will now turn our entire attention.

That M. de St. Germain had intimate relations with many high persons in various countries is quite undeniable, the testimony on this point being overwhelming. That such relations should cause jealousy and unkindly speculation is unfortunately not rare in any century. Let us, however, see what some of these princely friends say. When questioned by the Herzog Karl August as to the supernatural age of this mystic, the Landgraf von Hessen-Phillips-Barchfeld replied: "We cannot speak with certainty on that point; the fact is the Count is acquainted with details about which only contemporaries of that period could give us information; it is now the fashion in Cassel to listen respectfully to his statements and not to be astonished at anything. The Count is known not to be an importunate sycophant; he is a man of good society to whom all are pleased to attach themselves. . . . He at all events stands in close relation with many men of considerable importance, and exercises an incomprehensible influence on others. My cousin the

Landgraf Karl von Hessen is much attached to him; they are eager Freemasons, and work together at all sorts of hidden arts. . . . He is supposed to have intercourse with ghosts and supernatural beings, who appear at his call."

Herr Mauvillon, in spite of his personal prejudice against M. de St. Germain, is obliged to acknowledge the feeling of the Duke towards the great alchemist. For on his supposed death being mentioned in the Brunswick newspaper of the period, wherein M. de St. Germain was spoken of as "a man of learning," "a lover of truth," "devoted to the good" and "a hater of baseness and deception," the Duke himself wrote to the editor, expressing his approbation of the announcement. In France M. de St. Germain appears to have been under the personal care, and enjoying the affection of Louis XV., who repeatedly declared that he would not tolerate any mockery of the Count, who was of high birth. It was this affection and protection that caused the Prime Minister, the Duc de Choiseul, to become a bitter enemy of the mystic, although he was at one time friendly to him, since the Baron de Gleichen in his memoirs says: "M. de St. Germain frequented the house of M. de Choiseul, and was well received there."

The same writer, who later became one of his devoted students, testifies to the fact that M. de St. Germain ate no meat, drank no wine, and lived according to a strict *régime*. Louis XV gave him a suite of rooms in the royal Château de Chambord, and he constantly spent whole evenings at Versailles with the King and the royal family.

One of the chief difficulties we find in tracing his history consists in the constant changes of name and title, a proceeding which seems to have aroused much antagonism and no little doubt. This fact should not,

however, have made the public (of the period) dislike him, for it appears to have been the practice of persons of position, who did not wish to attract vulgar curiosity; thus, for instance, we have the Duc de Medici travelling in the years 1698 and 1700 under the name of the Conte di Siena. The Graf Marcolini, when he went from Dresden to Leipzig to meet M. de St. Germain, adopted another name. The Kur-Prinz Friedrich-Christian von Sachsen travelled in Italy from 1738 to 1740, under the name Comte Lausitz. Nearly all the members of the royal families in every country, during the last century, and even in this, adopted the same practice; but when M. de St. Germain did so, we have all the small writers of that period and later calling him an adventurer and a charlatan for what appears to have been, practically, a custom of the time.

Let us now make a list of these names and titles, bearing in mind that they cover a period of time dating from 1710 to 1822. The first date is mentioned by Baron de Gleichen, who says: "I have heard Rameau and an old relative of a French ambassador at Venice testify to having known M. de St. Germain in 1710, when he had the appearance of a man of fifty years of age." The second date is mentioned by Mme. d'Adhémar in her most interesting *Souvenirs sur Marie Antoinette*. During this time we have M. de St. Germain as the Marquis de Montferrat, Comte Bellamarre or Aymar at Venice, Chevalier Schoening at Pisa, Chevalier Weldon at Milan and Leipzig, Comte Soltikoff at Genoa and Leghorn, Graf Tzarogy at Schwalbach and Triesdorf, Prinz Ragoczy at Dresden, and Comte de St. Germain at Paris, the Hague, London, and St. Petersburg. No doubt all these varied changes gave ample scope and much material for curious speculations.

A few words may fitly here be said about his personal appearance and education. From one contemporary writer we get the following sketch:--

"He looked about fifty, is neither stout nor thin, has a fine intellectual countenance, dresses very simply, but with taste; he wears the finest diamonds on snuff-box, watch and buckles. Much of the mystery with which he is surrounded is owing to his princely liberality." Another writer, who knew him when at Anspach, says: "He always dined alone and very simply; his wants were extremely few; it was impossible while at Anspach to persuade him to dine at the Prince's table."

M. de St. Germain appears to have been very highly educated. According to Karl von Weber, "he spoke German, English, Italian, Portuguese and Spanish very well, and French with a Piedmontese accent."

It was almost universally accorded that he had a charming grace and courtliness of manner. He displayed, moreover, in society, a great variety of gifts, played several musical instruments excellently, and sometimes showed facilities and powers which bordered on the mysterious and incomprehensible. For example, one day he had dictated to him the first twenty verses of a poem, and wrote them simultaneously with both hands on two separate sheets of paper--no one present could distinguish one sheet from the other.

In order to arrive at some orderly sequence, it will be well to divide our material into three parts:--

- i. Theories about his birth and character, with personal details, some of which we have briefly noticed.

ii. His travels and knowledge.

iii. His political and mystical work.

Beginning, then, with our first division, the theories about his birth and nationality are many and various; and different authors, according to their prejudices, trace his descent from prince or tax-gatherer, apparently as fancy dictates. Thus, among other parentages, we find him supposed to be descended from:--

1. The widow of Charles II. (King of Spain)--the father a Madrid banker.

2. A Portuguese Jew.

3. An Alsatian Jew.

4. A tax-gatherer in Rotondo.

5. King of Portugal (natural son).

6. Franz-Leopold, Prince Ragoczy, of Transylvania.

This last seems to have been the correct view, according to the most reliable sources that have been found, and other information to which we have had access on this point.

This theory is also held by Georg Hezekiel in his *Abenteuerliche Gesellen*, i., 35, Berlin, 1862. Karl von Weber (*op. cit.*, i., 318) also says that M. de St. Germain openly appeared in Leipzig in 1777 as Prince Ragoczy, and that he was often known as the Graf Tzarogy, which latter is merely an anagram for Ragotzy (Ragoczy). This last fact we have verified in another interesting set of articles, to

which we shall refer later, written by a person who knew him at Anspach under the name Tzarogy. Another writer remarks: "His real origin would, perhaps, if revealed, have compromised important persons." And this is the conclusion to which, after careful investigation, we have also come. Prince Karl of Hesse, writing of M. de St. Germain, says:--

"Some curiosity may be felt as to his history; I will trace it with the utmost truthfulness, according to his own words, adding any necessary explanations. He told me that he was eighty-eight years of age when he came here, and that he was the son of Prince Ragoczy of Transylvania by his first wife, a Tékéli. He was placed, when quite young, under the care of the last Duc de Medici (Gian Gastone), who made him sleep while still a child in his own room. When M. de St. Germain learned that his two brothers, sons of the Princess of Hesse-Wahnfried (Rheinfels), had become subject to the Emperor Charles VI., and had received the titles and names of St. Karl and St. Elizabeth, he said to himself: 'Very well, I will call myself Sanctus Germano, the Holy Brother.' I cannot in truth guarantee his birth, but that he was tremendously protected by the Duc de Medici I have learnt from another source."

Another well-known writer speaks on the same point, an author, moreover, who had access to the valuable Milan archives; we refer to the late Cæsare Cantù, librarian of the great library in Milan, who in his historical work, *Illustri Italiani*, ii., 18, says: "The Marquis of San Germano appears to have been the son of Prince Ragotzy (Ragoczy) of Transylvania; he was also much in Italy; much is recounted of his travels in Italy and in Spain; he was greatly protected by the last Grand Duke of Tuscany, who had educated him." It has been said that M. de St. Germain



was educated at the University of Siena; Mme. de Genlis in her *Mémoires* mentions having heard of him in Siena during a visit that she paid to that town.

The whole life of M. de St. Germain seems to have been more or less shadowed by the political troubles and struggles of his father.

In order to understand this we must take a brief survey of his family history, a survey which will moreover give us some clues, helping us to unravel the tangled web of mysterious elements which surrounded the life and work of the great occultist.

Few pages of history are more deeply scored with sorrow, suffering and impotent struggle than those which tell the life story of the efforts of one Ragoczy after another to preserve the freedom of their principality, and to save it from being swallowed up by the rapidly growing Austrian Empire under the influence of the Roman Church. In an old German book, *Genealogische Archivarius aus dem Jahr 1734*, pp. 409, 410, 438, Leipzig, a sketch is given, on the death of Prince Ragoczy, of his family, his antecedents and descendants, from which we will quote some leading facts: Francis Leopold Racozi, or Rakoczy, according to the later spelling--the father of the famous mystic--made ineffectual efforts to regain his throne, the principality of Siebenbürgen. The Ragoczy property was wealthy and valuable, and Prince Francis, grandfather of the mystic of whom we are writing, had lost his life in a hopeless struggle to retain his freedom; on his death, his widow and children were seized by the Austrian Emperor, and hence the son, Francis Leopold, was brought up at the Court of Vienna. As our informant says: "The widowed Princess (who had remarried Graf Tékéli) was forced to hand over

her children with their properties to the Emperor, who said he would become their guardian and be responsible for their education." This arrangement was made in March, 1688. When, however, Prince Francis came of age, his properties, with many restrictions and limitations, were given back to him by the Emperor of Austria. In 1694 this Prince Ragoczy married at Köln-am-Rhein, Charlotte Amalia, daughter of the Landgraf Karl von Hesse-Wahnfried (of the line of Rhein-fels). Of this marriage there were three children, Joseph, George and Charlotte. Almost immediately after this period Prince Ragoczy began to lead the conspiracies of his noblemen against the Austrian Empire, with the object of regaining his independent power. The history of the struggle is most interesting in every way, and singularly pathetic. The Prince was defeated and all his properties were confiscated. The sons had to give up the name of Ragoczy, and to take the titles of St. Carlo and St. Elizabeth.

Let us notice what Hezekiel has to say on this point, for he has made some very careful investigations on the subject: "We are, in fact, inclined to think the Comte de St. Germain was the younger son of the Prince Franz-Leopold Ragoczy and the Princess Charlotte Amalia of Hesse-Wahnfried. Franz-Leopold was married in 1694, and by this marriage he had two sons, who were taken prisoners by the Austrians and brought up as Roman Catholics; they were also forced to give up the dreaded name of Ragoczy. The eldest son, calling himself the Marquis of San Carlo, escaped from Vienna in 1734. In this year, after fruitless struggles, his father died at Rodosto in Turkey, and was buried in Smyrna. The eldest son then received his father's Turkish pension, and was acknowledged Prince of Siebenbürgen (Transylvania). He carried on the same warfare as his father, fought against and was driven away

by Prince Ferdinand of Lobkowitz, and finally died forgotten in Turkey. The younger brother took no part in the enterprises of his elder brother, and appears, therefore, to have been always on good terms with the Austrian Government."

Adverse writers have made much mystery over the fact that the Comte de St. Germain was rich and always had money at his disposal; indeed, those writers who enjoyed calling him a "charlatan and a swindler" did not refrain also from hinting that his money must have been ill-gotten; many even go so far as to say that he made it by deceiving people and exercising an undue influence over them. If we turn to the old *Archivarius* already mentioned, we find some very definite information that not only shows us whence the large fortune possessed by this mystic was derived, but also why he was so warmly welcomed by the King of France, and was so well known at all the courts of Europe. No obscure adventurer is this with whom we are dealing, but a man of princely blood, and of almost royal descent.

Turning back to the old chronicle we find in the volume for 1736 the will of the late Prince Franz-Leopold Ragoczy, in which both his sons are mentioned who have been already named, and also a third son. It also states that Louis XIV. had bought landed property for this Prince Ragoczy from the Polish Queen Maria, the rents of which property were invested by the order of the King of France in the Hôtel de Ville in Paris. We also find that considerable legacies were left which were to be demanded from the Crown of France. The executors of this will were the Duc de Bourbon, the Duc de Maine and the Comte de Charleroi and Toulouse. To their care Prince Ragoczy committed his third son, to whom also he left a

large legacy and other rights on this valuable property. Hence we must cast aside the theories that M. de St. Germain was a homeless and penniless adventurer, seeking to make money out of any kindly disposed person. These were the views and ideas of the newspaper and review writers of that day, put forward in the leading periodicals. Unfortunately the law of heredity prevails in this class of people, and there is a remarkable similarity between the epithets hurled by the press of the nineteenth century at the venturesome occultist of to-day and those flung at M. de St. Germain and other mystics of lesser importance and minor merit.

We will now pass from this portion of our subject to some of the personal incidents related of M. de St. Germain; perhaps the most interesting are those given by one who knew him personally in Anspach during the period that he was in close connection with the Markgraf. It appears that the mystic made two visits at different times to Schwalbach, and thence he went to Triesdorf. We will let the writer speak for himself on this point:--

"On hearing that a stranger, both remarkable and interesting, was at Schwalbach, the Markgraf of Brandenburg-Anspach invited him to come to Triesdorf in the spring, and the Graf Tzarogy (for this was the name under which he appeared) accepted this invitation, on the condition that they would allow him to live in his own way quite unnoticed and at peace.

He was lodged in the lower rooms of the Castle, below those occupied by Mademoiselle Clairon. The Markgraf and his wife lived in the Falkenhaus. The Graf Tzarogy had no servant of his own; he dined as simply as possible in his own room, which he seldom left. His wants were

extremely few, and he avoided all general society, spending the evenings in the company of only the Markgraf, Mademoiselle Clairon, and those persons whom the former was pleased to have around him. It was impossible to persuade the Graf Tzarogy to dine at the Prince's table, and he only saw the Markgräfin a few times, although she was very curious to make the acquaintance of this strange individual. In conversation the Graf was most entertaining, and showed much knowledge of the world and of men. He was always especially glad to speak of his childhood and of his mother, to whom he never referred without emotion, and often with tears in his eyes. If one could believe him, he had been brought up like a Prince. One day Tzarogy showed the Markgraf an invitation which he had received, sent by a courier, from the Graf Alexis Orloff, who was just returning from Italy; the letter pressed Graf Tzarogy to pay him a visit, as Graf Orloff was passing through Nuremberg. . . . The Markgraf went with Graf Tzarogy to Nuremberg, where the Graf Alexis Orloff had already arrived. On their arrival Orloff, with open arms, came forward to meet and embrace the Graf Tzarogy, who now appeared for the first time in the uniform of a Russian General; and Orloff called him several times, 'Caro padre,' 'Caro amico.' The Graf Alexis received the Markgraf of Brandenburg-Anspach with the most marked politeness, and thanked him several times for the protection which the Markgraf had accorded to his worthy friend; they dined together at midday. The conversation was most interesting; they spoke a good deal of the campaign in the Archipelago, and still more about useful and scientific discoveries. Orloff showed the Markgraf a piece of unignitable wood, which when tested produced neither flames nor cinders, but simply fell to pieces in light ashes, after it had swollen up like a sponge. After dinner Graf Orloff took the Graf Tzarogy into the

next room, where they remained for some considerable time together. The writer, who was standing at the window under which the carriages of Graf Orloff were drawn up, remarked that one of the Graf's servants came, opened one of the carriage doors and took out from the box under the seat a large red leather bag, and carried it upstairs to the other room. After their return to Anspach the Graf Tzarogy showed them, for the first time, his credentials as a Russian General with the Imperial seal attached; he afterwards informed the Markgraf that the name Tzarogy was an assumed name, and that his real name was Ragotzy, and that he was the sole representative and descendant of the late exiled Prince Ragotzy of Siebenbürgen of the time of the Emperor Leopold."

So far this narrative is tolerably accurate, but after this point the author proceeds with the history of what he considers the "unveiling" of the "notorious Comte de St. Germain," in which all the various theories about his birth, to which we have already referred, are retold with embellishments. Amongst other wild reports, it was stated that M. de St. Germain had only become acquainted with the Orloffs in Leghorn in 1770, whereas there are various historical proofs showing, without doubt, that he was in 1762 in St. Petersburg, where he knew the Orloffs well. We have moreover heard in Russia that he was staying with the Princess Marie Galitzin at Archangelskoi on March 3rd, 1762.

The following details were found in Russia, and sent by a Russian friend:--

"The Comte de St. Germain was here in the time of Peter III. and left when Catherine II came to the throne. M. Pyliaeff thinks even before Catherine's time.

"At St. Petersburg St. Germain lived with Count Rotari, the famous Italian painter, who was the painter of the beautiful portraits which are in the Peterhof palace.

"The street where they lived is supposed to be the Grafsky péréoulouk ('péréoulouk' means small street, and 'Grafsky' comes from Graf-Count) near the Anitchkoff bridge where the palace is, on the Newsky. St. Germain was a splendid violinist, he 'played like an orchestra.' In the 'Story of the Razoamovsky family' Alexis R. was reported to have spoken of a beautiful moonstone St. Germain had in his possession.

"M. Pyliaeff has seen (he cannot remember where now) a piece of music, some air for the harp, dedicated to Countess Ostermann by St. Germain's own hand *signed*. It is bound beautifully in red maroquin. The date is about 1760.

"M. Pyliaeff thinks that St. Germain was not in Moscow. He says the Youssoupoff family have many MSS. in old chests and that St. Germain was in relations with a Prince Youssoupoff to whom he gave the elixir for long life. He says, too, that St. Germain did not bear the name of Saltykoff (Soltikow) in Russia but that in Vienna he did take this name.

"About the music signed by St. Germain, M. Pyliaeff now recollects that it belonged to him himself. He bought it at some sale and had it for some time. Then he gave it to the famous composer Peter *Chaikowsky* as a present. It must now be in Chaikowsky's papers, but as the great musician had very little order, M. Pyliaeff thinks it very unlikely that it could be found, especially as at Chaikowsky's

sudden death all was left without any directions being given about the property."

We have said that the political events in his family had to some extent shadowed the life of M. de St. Germain; one remarkable instance of this we will now cite: it is, as far as we know, the only one in which he himself makes any direct reference to it, and it occurs some time later than the events which we have just been relating. After the return of the Markgraf from Italy, whither he had gone in 1776, and where he had heard some of the legends and fabrications above referred to, he appears to have sent the writer whom we have quoted to Schwalbach to see the Graf Tzarogy, and to test his *bona fides*. We will continue the history as he gives it. "On his arrival, he found M. de St. Germain ill in bed. When the matter was explained to him, he admitted with perfect coolness that he had assumed from time to time all the names mentioned, even down to that of Soltikow; but he said he was known on all sides, and to many people, under these names, as a man of honour, and that if any calumniator were venturing to accuse him of nefarious transactions, he was ready to exculpate himself in the most satisfactory manner, as soon as he knew of what he was accused, and who the accuser was who dared to attack him. He steadily asserted that he had not told the Markgraf any lies with reference to his name and his family. The proofs of his origin, however, were in the hands of a person on whom he was dependent (*i.e.*, the Emperor of Austria), a dependence which had brought on him, in the course of his life, the greatest *espionage*. . . . When he was asked why he had not informed the Markgraf about the different names under which he had appeared in so many different places, the Graf Tzarogy answered that he was under no obligations to the Markgraf, and that since he offended no one and did



no person any harm, he would only give such personal information after and not before he had dealings with them. The Graf said he had never abused the confidence of the Markgraf; he had given his real name. . . . after this he still remained at Schwalbach." A little later the author of the paragraph just quoted remarks: "What resources M. de St. Germain had, to defray the necessary expenses of his existence, is hard to guess."

It appears curious to us that the writer knew so little of contemporary history. As we have seen, all the sons of Prince Ragoczy were amply provided for, and the proofs were even more accessible than they are in our day. He goes on to say in conclusion: "It would be an ungrateful task to declare that this man was a swindler; for this proofs are required and they are not to be had." This is truly an ingenious statement, but borders somewhat on libel; to speak of any one as a swindler without any proof is beyond the bounds of ordinary fairness, and it is especially incongruous in view of the final paragraph, which is as follows: "As long as the Graf had dealings with the Markgraf, he never asked for anything, and never received anything of the slightest value, and never mixed himself up in anything which did not concern him. On account of his extremely simple life, his wants were very limited; when he had money he shared it with the poor."

If we compare these words with those spoken of M. de St. Germain by his friend Prince Charles of Hesse, we shall find they are in perfect accord. The only wonder is that a writer who speaks such words of praise can even hint that his subject might be a "swindler." If such words can be rightly spoken of an "adventurer," then would it be well for the world if a few more of like sort could be found.

**By Isabel Cooper-Oakley**

# The Man Who Does Not Die

*By Manly P. Hall*

From 'The Most Holy Trinosophia of the Comte De St. Germain,'  
Introductions by Manly P. Hall, Phoenix Press, Los Angeles, CA  
MCMXXXIII



HE  
GREAT  
ILLUMINI  
ST,  
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and  
Freemason  
who termed  
himself the  
Comte de  
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Germain is  
without  
question  
the most  
baffling  
personality

of modern history. His name was so nearly a synonym of mystery that the enigma of his true identity was as insolvable to his contemporaries as it has been to later investigators. No one questioned the Comte's noble birth or illustrious estate. His whole personality bore the indelible stamp of gentle breeding.

The grace and dignity that characterized his conduct, together with his perfect composure in every situation, attested the innate refinement and culture of one accustomed to high station.

A London publication makes the following brief analysis of his ancestry: "Did he in his old age tell the truth to his protector and enthusiastic admirer, Prince Charles of Hesse Cassel? According to the story told by his last friend, he was the son of Prince Rakoczy, of Transylvania, and his first wife, a Takely. He was placed, when an infant, under the protection of the last of the Medici (Gian Gastone). When he grew up and heard that his two brothers, sons of the Princess Hesse Rheinfels, of Rothenburg, had received the names of St. Charles and St. Elizabeth, he determined to take the name of their holy brother, St. Germanus. What was the truth? One thing alone is certain, that he was the protégé of the last Medici." Cesare Cantu, librarian at Milan, also substantiates the Ragoczy hypothesis, adding that St.-Germain was educated in the University at Sienna.

In her excellent monograph, *The Comte de St.-Germain, the Secret of Kings*, Mrs. Cooper-Oakley lists the more important names under which this amazing person masqueraded between the years 1710 and 1822. "During this time," she writes, "we have M. de St.-Germain as the Marquis de Montferrat, Comte Bellamarre or Aymar at Venice, Chevalier Schoening at Pisa, Chevalier Weldon at Milan and Leipzig, Comte Soltikoff at Genoa and Leghorn, Graf Tzarogy at Schwalback and Triesdorf, Prinz Ragoczy at Dresden, and Comte de St.-Germain at Paris, The Hague, London, and St. Petersburg." To this list it may be added that there has been a tendency among mystical writers to connect him with the mysterious Comte de Gabalais who appeared to the Abbe Villiers and delivered several

discourses on sub-mundane spirits. Nor is it impossible that he is the same as the remarkable Signor Gualdi whose exploits Hargreave Jennings recounts in his book *The Rosicrucians, Their Rites and Mysteries*. He is also suspected of being identical with Count Hompesch the last Grand Master of the Knights of Malta.

In personal appearance, the Comte de St.-Germain has been described as of medium height, well proportioned in body and of regular and pleasing features. His complexion was somewhat swarthy and his hair dark, though often powdered. He dressed simply, usually in black, but his clothes were well fitting and of the best quality. His eyes possessed a great fascination and those who looked into them were profoundly influenced. According to Madame de Pompadour, he claimed to possess the secret of eternal youth, and upon a certain occasion claimed having been personally acquainted with Cleopatra, and at another time of having "chatted familiarly with the Queen of Sheba"! Had it not been for his striking personality and apparently supernatural powers, the Comte would undoubtedly have been considered insane, but his transcending genius was so evident that he was merely termed eccentric.

From *Souvenirs de Marie Antoinette*, by Madame la Comtesse d'Adhemar, we have an excellent description of the Comte, whom Frederick the Great referred to as "the man who does not die": "It was in 1743 the rumour spread that a foreigner, enormously rich, judging by the magnificence of his jewelry, had just arrived at Versailles. Where he came from, no one has ever been able to find out. His figure was well-knit and graceful, his hands delicate, his feet small, and the shapely legs enhanced by well-fitting silk stockings. His nether garments, which fitted very closely, suggested a rare perfection of form. His smile

showed magnificent teeth, a pretty dimple marked his chin, his hair was black, and his glance soft and penetrating. And, oh, what eyes! Never have I seen their like. He looked about forty or forty-five years old. He was often to be met within the royal private apartments, where he had unrestricted admission at the beginning of 1768."

The Comte de St.-Germain was recognized as an outstanding scholar and linguist of his day. His linguistic proficiency verged on the supernatural. He spoke German, English, Italian, Portuguese, Spanish, French with a Piedmontese accent, Greek, Latin, Sanskrit, Arabic and Chinese with such fluency that in every land in which he visited he was accepted as a native. "Learned," writes one author, "speaking every civilized language admirably, a great musician, an excellent chemist, he played the part of a prodigy and played it to perfection." Even his most relentless detractors admitted that the Comte was possessed of almost incredible attainments in every department of learning.

Madame de Pompadour extols the genius of St.-Germain in the following words: "A thorough knowledge of all languages, ancient and modern; a prodigious memory; erudition, of which glimpses could be caught between the caprices of his conversation, which was always amusing and occasionally very engaging; an inexhaustible skill in varying the tone and subjects of his converse; in being always fresh and in infusing the unexpected into the most trivial discourses made him a superb talker. Sometimes he recounted anecdotes of the court of the Valois or of princes still more remote, with such precise accuracy in every detail as almost to create the illusion that he had been an eyewitness to what he narrated. He had traveled the whole world over and the king lent a willing ear to the narratives

of his voyages over Asia and Africa, and to his tales about the courts of Russia, Turkey and Austria. He appeared to be more intimately acquainted with the secrets of each court than the *charge d'affaires* of the king."

The Comte was ambidextrous to such a degree that he could write the same article with both hands simultaneously. When the two pieces of paper were afterwards placed one upon the other with the light behind them the writing on one sheet exactly covered the writing on the other. He could repeat pages of print after one reading. To prove that the two lobes of his brain could work independently he wrote a love letter with his right hand and a set of mystical verses with his left, both at the same time. He also sang beautifully.

By something akin to telepathy this remarkable person was able to feel when his presence was needed in some distant city or state and it has even been recorded of him that he had the disconcerting habit of appearing in his own apartments and those of his friends without resorting to the conventionality of the door.

He was, by some curious circumstances, a patron of railroads and steamboats. Franz Graeffler, in his *Recollections of Vienna*, recounts the following incident in the life of the astonishing Comte: "St.-Germain then gradually passed into a solemn mood. For a few seconds he became rigid as a statue; his eyes, which were always expressive beyond words, became dull and colourless. Presently, however, his whole being became reanimated. He made a movement with his hand as if in signal of departure, then said 'I am leaving (ich scheide) do not visit me. Once again will you see me. Tomorrow night I am off; I am much needed in Constantinople, then in England,

there to prepare two inventions which you will have in the next century—trains and steamboats'."

As an historian the Comte possessed an uncanny knowledge of every occurrence of the preceding two thousand years and in his reminiscences he described in intimate detail events of the previous centuries in which he had played important roles. "He spoke of scenes at the court of Francis I as if he had seen them, describing exactly the appearance of the king, imitating his voice, manner and language—affecting throughout the character of an eyewitness. In like style he edified his audience with pleasant stories of Louis XIVth, and regaled them with vivid descriptions of places and persons." (See *All the Year Round*).

Most of St.-Germain's biographers have noted his peculiar habits with regard to eating. It was diet, he declared, combined with his marvellous elixir, which constituted the true secret of longevity, and although invited to the most sumptuous repasts he resolutely refused to eat any food but such as had been specially prepared for him and according to his recipes. His food consisted mostly of oatmeal, groats and the white meat of chicken. He is known on rare occasions to have taken a little wine and he always took the most elaborate precautions against the possibility of contracting cold. Frequently invited to dinner, he devoted the time during which he naturally should have eaten to regaling the other guests with tales of magic and sorcery, unbelievable adventures in remote places and intimate episodes from the lives of the great.

In one of his tales concerning vampires, St.-Germain mentioned in an offhand way that he possessed the wand or staff with which Moses brought water from the rock,



adding that it had been presented to him at Babylon during the reign of Cyrus the Great. The memoir writers admit themselves at a loss as to how many of the Comte's statements could be believed. Common sense, as then defined, assured them that most of the accounts must be fashioned out of whole cloth. On the other hand, his information was of such precise nature and his learning so transcendent in every respect that his words carried the weight of conviction. Once while relating an anecdote regarding his own experiences at some remote time and suddenly failing to recollect clearly what he considered a relevant detail, he turned to his valet and said, "Am I not mistaken, Roger?" The good man instantly replied: "Monsieur le Comte forgets that I have only been with him for five hundred years. I could not, therefore, have been present at that occasion. It must have been my predecessor."

The smallest doings of so unusual a person as St.-Germain would, of course, be meticulously noted. Several interesting and amusing bits of information are available relative to the establishment which he maintained in Paris. He had two valets de chambre. The first, Roger, already mentioned, and the second a Parisian engaged for his knowledge of the city and other useful local information. "Besides this, his household consisted of four lackeys in snuff-colored livery and gold braiding. He hired a carriage at five hundred francs a month. As he often changed his coats and waistcoats, he had a rich and expensive collection of them but nothing approached the magnificence of his buttons, studs, watches, rings, chains, diamonds, and other precious stones. Of these he possessed a very large value and varied them every week."

Meeting St.-Germain one day at dinner Baron Gleichen chanced to focus the conversation upon Italy and had the good fortune to please St.-Germain, who, turning to him remarked: "I have taken a great fancy to you, and will show you a dozen pictures, the like of which you have not seen in Italy." In the words of Gleichen: "Actually, he almost kept his word, for the pictures he showed me were all stamped either with singularity or perfection, which rendered them more interesting than many first-class works. Above all was a Holy Family by Murillo, equal in beauty to that by Rafaele at Versailles. But he showed me other wonders—a large quantity of jewels and colored diamonds of extraordinary size and perfection. I thought I beheld the treasures of the Wonderful Lamp. Among other gems were an opal of monstrous size, and a white sapphire (?) as large as an egg, which, by its brilliancy, dimmed all the stones compared with it. I flatter myself that I am a connoisseur in gems, but I can declare that it was impossible to perceive any reason for doubting the genuineness of these jewels, the more so that they were not mounted."

As an art critic St.-Germain could instantly detect the most

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cleverly perpetrated forgeries. He did considerable painting himself, achieving an incredible brilliance of color. He was so successful that Vanloo the French artist begged him to divulge the secret of his pigments but he refused. He is accredited with having secured astonishing results in the painting of jewelry by mixing powdered mother-of-pearl with his colors. What occurred to his priceless collection of paintings and jewels after his death or disappearance is unknown. It is possible that the Comte's chemical knowledge comprehended the manufacture of luminous

paint such as is now used on watch dials. His skill as a chemist was so profound that he could remove flaws from diamonds and emeralds, which feat he actually performed at the request of Louis XV in 1757. Stones of comparatively little value were thus transformed into gems of the first water after remaining for a short time in his possession. He frequently performed this last experiment, if the statements of his friends can be relied upon. There is also a popular story to the effect that he placed gems worth thousands of dollars on the place cards at the banquets he gave.

It was in the court at Versailles that the Comte de St.-Germain was brought face to face with the elderly Comtesse de Gergy. Upon beholding the celebrated magician, the aged lady stepped back in amazement and the following well-authenticated conversation took place between the two:

"Fifty years ago," the Comtesse said, "I was ambassadress at Venice and I remember seeing you there looking just as you do now, only somewhat riper in age perhaps, for you have grown younger since then."

Bowing low, the Comte answered with dignity: "I have always thought myself happy in being able to make myself agreeable to the ladies."

Madame de Gergy then continued: "You then called yourself the Marquis Balletti."

The Comte bowed again and replied: "And Comtesse Gergy's memory is still as good as it was fifty years ago."

The Comtesse smiled. "That I owe to an elixir you gave me at our first meeting. You are really an extraordinary man."

St.-Germain assumed a grave expression. "Did this Marquis Balletti have a bad reputation?" he asked.

"On the contrary," replied the Comtesse, "he was in very good society."

The Comte shrugged his shoulders expressively saying: "Well, as no one complains of him, I adopt him willingly as my grandfather."

The Comtesse d'Adhemar was present during the entire conversation and vouches for its accuracy in every detail.

Madame du Hausset, femme de chambre to Madame de Pompadour, writes at some length of the astonishing man who often called upon her mistress. She records a conversation which took place between la Pompadour and St.-Germain:

"It is true, Madame, that I knew Madame de Gergy long ago," the Comte affirmed quietly.

"But, according to that," replied the Marquise, "you must now be more than a hundred years old."

"That is not impossible," enigmatically returned the Comte with a slight smile, "but I admit that it is more possible that this lady, for whom I have infinite respect, talks nonsense."

It was answers such as this which led Gustave Bord to write of St.-Germain that, "he allows a certain mystery to hover about him, a mystery which awakens curiosity and

sympathy. Being a virtuoso in the art of misleading he says nothing that is untrue. \* \* \* He has the rare gift of remaining silent and profiting by it." (See *La Franc-Macennerie en France*, etc.)

But to return to Madame du Hausset's story. "You gave Madame de Gergy," pressed la Pompadour, "an elixir surprising in its effects; she pretends that for a long while she appeared to be no older than twenty-four. Why should you not give some to the king?"

St.-Germain allowed an expression feigning terror to spread over his face, "Ah! Madame, I should be mad indeed to take it into my head to give the king an unknown drug!"

The Comte was on very friendly terms with Louis XV with whom he had long discussions on the subject of precious stones, their manufacture and purification. Louis was amused and thrilled by turns. Never before had so extraordinary a person trod the sacred precincts of Versailles. The whole court was topsy-turvy and miracles were the order of the day. Courtiers of depleted fortunes envisioned the magical multiplication of their gold and granddames of uncertain age had dreams of youth and favor restored by the mystery man's fabled elixirs. It is easy to understand how so fascinating a character could relieve the boredom of a king who had spent his life a martyr to royal fashions and was deprived by his position of the pleasure of honest work. Then, again, rulers become victims to the fads of the moment and Louis himself was dabbling in alchemy and other occult arts. True, the king was only a dilettante whose will was not strong enough to bind him to any lasting purpose, but St.-Germain appealed to several qualities in the royal nature. The Comte's fund of knowledge, the skill with which he assembled his facts to

the amusement and edification of his audiences, the mystery which surrounded his appearances and disappearances, his consummate skill both as a critic and technician in the arts and sciences, to say nothing of his jewels and wealth, endeared him to the king. Had Louis but profited by the wisdom and prophetic warnings of the mysterious Comte, the Reign of Terror might have been averted. St.-Germain was ever the patron, never the patronized. Louis had found the diplomat in whom there was no guile.

De Pompadour writes, "He enriched the cabinet of the king by his pictures by Valasquez and Murillo, and he presented to the Marquise the most precious and priceless gems. For this singular man passed for being fabulously rich and he distributed diamonds and jewels with astonishing liberality."

Not the least admirable evidence of the Comte's genius was his penetrating grasp of the political situation of Europe and the consummate skill with which he parried the thrusts of his diplomatic adversaries. At all times he bore credentials which gave him entry to the most exclusive circles of European nobility. During the reign of Peter the Great M. de St.-Germain was in Russia, and between the years 1737 and 1742 in the court of the Shah of Persia as an honored guest. On the subject of his wanderings, Una Birch writes: "The travels of the Comte de Saint-Germain covered a long period of years and a great range of countries. From Persia to France and from Calcutta to Rome he was known and respected. Horace Walpole spoke with him in London in 1745; Clive knew him in India in 1756; Madame d'Adhemar alleges that she met him in Paris in 1789, five years after his supposed death; while other persons pretend to have held conversations with him

in the early nineteenth century. He was on familiar and intimate terms with the crowned heads of Europe and the honoured friend of many distinguished persons of all nationalities. He is even mentioned in the memoirs and letters of the day, and always as a man of mystery. Frederick the Great, Voltaire, Madame de Pompadour, Rousseau, Chatham, and Walpole, all of whom knew him personally, rivaled each other in curiosity as to his origin. During the many decades in which he was before the world, however, no one succeeded in discovering why he appeared as a Jacobite agent in London, as a conspirator in Petersburg, as an alchemist and connoisseur of pictures in Paris, or as a Russian general at Naples. \* \* \* Now and again the curtain which shrouds his actions is drawn aside, and we are permitted to see him fiddling in the music room at Versailles, gossiping with Horace Walpole in London, sitting in Frederick the Great's library at Berlin, or conducting illuminist meetings in caverns by the Rhine." (See *The Nineteenth Century*, January, 1908.)

In the realm of music St.-Germain was equally a master. While at Versailles he gave concerts on the violin and on at least one occasion during an eventful life he conducted a symphony orchestra without a score. In Paris St.-Germain was the diplomat and the alchemist, in London he was the musician. "He left a musical record behind him to remind English people of his sojourn in this country. Many of his compositions were published by Walsh, in Catherine Street, Strand, and his earliest English song, *Oh, wouldst thou, know what sacred charms*, came out while he was still on his first visit to London; but on quitting this city he entrusted certain other settings of words to Walsh, such as *Jove, when he saw*, and the arias out of his little opera *L'Inconstanza Delusa*, both of which compositions were published during his absence from England. When he

returned, in 1760, he gave the world a great many new songs, followed in 1780 by a set of solos for the violin. He was an industrious and capable artist, and attracted a great deal of fashionable attention to himself both as composer and executant."

An old English newspaper, *The London Chronicle*, for June, 1760, contains the following anecdote: "With regard to music, he not only played but composed; and both in high taste. Nay, his very ideas were accommodated to the art; and in those occurrences which had no relation to music he found means to express himself in figurative terms deduced from this science. There could not be a more artful way of showing his attention to the subject. I remember an incident which impressed it strongly upon my memory. I had the honour to be at an assembly of a Lady who to many other good and great accomplishments added a taste for music so delicate that she was made a judge in the dispute of masters. This stranger was to be of the party; and towards evening he came in his usual free and polite manner, but with more hurry than was customary, and with his fingers stopped in his ears. I can conceive easily that in most men this would have been a very ungraceful attitude, and I am afraid it would have been construed into an ungenteel entrance; but he had a manner that made everything agreeable. They had been emptying a cartload of stones just at the door, to mend the pavement; he threw himself into a chair and, when the lady asked what was the matter, he pointed to the place and said, 'I am stunned with a whole cart-load of discords'."

In his memoirs the Italian adventurer Jacques de Casanova de Seingalt makes numerous references to his acquaintance with St.-Germain. Casanova grudgingly admits that the Comte was an adept at magical arts, a skilled linguist,



musician and chemist who won the favor of the ladies of the French court not only by the general air of mystery surrounding him but by his surpassing skill in preparing pigments and cosmetics by which he preserved for them at least a shadow of swift departing youth.

Casanova describes a meeting with St.-Germain which occurred "in Belgium under most unusual circumstances. Having arrived at Tournay, Casanova was surprised to see some grooms walking spirited horses up and down. He asked to whom the fine animals belonged and was told: "To the Comte de St.-Germain, the adept, who has been here a month and never goes out. Everybody who passes through the place wants to see him, but he makes himself visible to no one." This was sufficient to excite the curiosity of Casanova, who wrote requesting an appointment. He received the following answer: "The gravity of my occupation compels me to exclude everyone, but in your case I will make an exception. Come whenever you like and you will be shown in. You need not mention my name nor your own. I do not ask you to share my repast, for my food is not suitable to others, to you least of all, if your appetite is what it used to be." At nine o'clock Casanova called and found that the Comte had grown a beard two inches long. In discussion with Casanova, the Comte explained his presence in Belgium by stating that Count Cobenzl, the Austrian ambassador at Brussels, desired to establish a hat factory and that he was taking care of the details. Upon his telling St.-Germain that he was suffering from an acute disease, the Comte invited Casanova to remain for treatment, saying that he would prepare fifteen pills which in three days would restore the Italian to perfect health.

Casanova writes: "Then he showed me his magistrum, which he called *athoeter*. It was a white liquid contained in a well stopped phial. He told me that this liquid was the universal spirit of Nature and that if the wax of the stopper was pricked even so slightly, the whole of the contents would disappear. I begged him to make the experiment. He thereupon gave me the phial and the pin and I myself pricked the wax, when, lo, the phial was empty." Casanova, being somewhat of a rogue himself, doubted all other men. Therefore, he refused to permit St.-Germain to treat his malady. He could not deny, however, that St.-Germain was a chemist of extraordinary skill, whose accomplishments were astonishing if not practical. The adept refused to disclose the purpose for which these chemical experiments were intended, maintaining that such information could not be communicated.

Casanova further records an incident in which St.-Germain changed a twelve-sols piece into a pure gold coin. Being a doubting Thomas, Casanova declared that he felt sure that St.-Germain had substituted one coin for another. He intimated so to the Comte who replied: "Those who are capable of entertaining doubts of my work are not worthy to speak to me," and bowed the Italian out. This was the last time Casanova ever saw St.-Germain.

There is other evidence that the celebrated Comte possessed the alchemical powder by which it is possible to transmute base metals into gold. He actually performed this feat on at least two occasions, as attested by the writings of contemporaries. The Marquis de Valbelle, visiting St.-Germain in his laboratory, found the alchemist busy with his furnaces. He asked the Marquis for a silver six-franc piece and, covering it with a black substance, exposed it to the heat of a small flame or furnace. M. de Valbelle saw the

coin change color until it turned a bright red. Some minutes after, when it had cooled a little, the adept took it out of the cooling vessel and returned it to the Marquis. The piece was no longer of silver but of the purest gold. Transmutation had been complete. The Comtesse d'Adhemar had possession of this coin until 1786 when it was stolen from her secretary.

One author tells us that, "Saint-Germain always attributed his knowledge of occult chemistry to his sojourn in Asia. In 1755 he went to the East again for the second time, and writing to Count von Lamberg he said, 'I am indebted for my knowledge of melting jewels to my second journey to India'."

There are too many authentic cases of metallic transmutations to condemn St.-Germain as a charlatan for such a feat. The Leopold-Hoffman medal, still in the possession of that family, is the most outstanding example of the transmutation of metals ever recorded. Two-thirds of this medal was transformed into gold by the monk Wenzel Seiler, leaving the balance silver which was its original state. In this case fraud was impossible as there was but one copy of the medal extant. The ease with which we condemn as fraudulent and unreal anything which transcends our understanding has brought unjustified calumny upon the names and memories of many illustrious persons.

The popular belief that Comte de St.-Germain was merely an adventurer is not supported by even a shred of evidence. He was never detected in any subterfuge nor did he betray, even to the slightest degree, the confidence entrusted to him. His great wealth—for he was always amply supplied with this world's goods—was not extracted from those with whom he came in contact. Every effort to determine the

source and size of his fortune was fruitless. He made use of neither bank nor banker yet moved in a sphere of unlimited credit, which was neither questioned by others nor abused by himself.

Referring to the attacks upon his character, H. P. Blavatsky wrote in *The Theosophist* of March, 1881: "Do charlatans enjoy the confidence and admiration of the cleverest statesmen and nobles of Europe, for long years, and not even at their deaths show in one thing that they were undeserving? Some encyclopaedists (see *New American Cyclopaedia*, xiv. 266) say: 'He is supposed to have been employed during the greater part of his life as a spy at the courts at which he resided.' But upon what evidence is this supposition based? Has anyone found it in any of the state papers in the secret archives of either of those courts? Not one word, not one shred of fact to build this base calumny upon, has ever been found. It is simply a malicious lie. The treatment this great man, this pupil of Indian and Egyptian hierophants, this proficient in the secret wisdom of the East, has had from Western writers, is a stigma upon human nature."

Nothing is known concerning the source of the Comte de St. Germain's occult knowledge. Most certainly he not only intimated his possession of a vast amount of wisdom but he also gave many examples in support of his claims. When asked once about himself, he replied that his father was the Secret Doctrine and his mother the Mysteries. St.-Germain was thoroughly conversant with the principles of Oriental esotericism. He practiced the Eastern system of meditation and concentration, upon several occasions having been seen seated with his feet crossed and hands folded in the posture of a Hindu Buddha. He had a retreat in the heart of the Himalayas to which he retired periodically from the world.

On one occasion he declared that he would remain in India for eighty-five years and then return to the scene of his European labors. At various times he admitted that he was obeying the orders of a power higher and greater than himself. What he did not say was that this superior power was the Mystery School which had sent him into the world to accomplish a definite mission. The Comte de St.-Germain and Sir Francis Bacon are the two greatest emissaries sent into the world by the Secret Brotherhood in the last thousand years.

The principles disseminated by the Comte de St.-Germain were undoubtedly Rosicrucian in origin and permeated with the doctrines of the Gnostics. The Comte was the moving spirit of Rosicrucianism during the eighteenth century—possibly the actual head of that order—and is suspected of being the great power behind the French Revolution. There is also reason to believe that Lord Bulwer-Lytton's famous novel, *Zanoni*, is actually concerned with the life and activities of St.-Germain. He is generally regarded as an important figure in the early activities of the Freemasons. Repeated efforts, however, probably with an ulterior motive, have been made to discredit his Masonic affiliations. Maags of London are offering for sale a Masonic minute book in which the signatures of both Comte de St.-Germain and the Marquis de Lafayette appear. It will yet be established beyond all doubt that the Comte was both a Mason and a Templar; in fact, the memoirs of Cagliostro contain a direct statement of his own initiation into the order of the Knights Templars at the hands of St.-Germain. Many of the illustrious personages with whom the Comte associated were high Masons, and sufficient memoranda have been preserved concerning the discussions which they held to prove that he was Chester of Freemasonic lore.

Madame d'Adhemar, who has preserved so many anecdotes of the life of the "wonder man", copied from one of St.-Germain's letters the following prophetic verses pertaining to the downfall of the French Empire:

"The time is fast approaching when imprudent  
France,  
Surrounded by misfortune she might have spared  
herself,  
Will call to mind such hell as Dante painted.  
Falling shall we see sceptre, censer, scales,  
Towers and escutcheons, even the white flag.  
Great streams of blood are flowing in each town;  
Sobs only do I hear, and exiles see.  
On all sides civil discord loudly roars  
And uttering cries, on all sides virtue flees  
As from the Assembly votes of death arise.  
Great God, who can reply to murderous judges?  
And on what brows august I see the swords  
descend!

Marie Antoinette was much disturbed by the direful nature of the prophecies and questioned Madame d'Adhemar as to her opinion of their significance. Madame replied, "They are dismaying but certainly they cannot affect Your Majesty."

Madame d'Adhemar also recounts a dramatic incident. St.-Germain offered to meet the good lady at the Church of the Recollects about the hour of the eight o'clock mass. Madame went to the appointed place in her sedan chair and recorded the following conversation between herself and the mysterious adept:

St.-Germain: I am Cassandra, prophet of evil . . .  
Madame, he who sows the wind reaps the  
whirlwind . . . I can do nothing; *my hands are tied  
by a stronger than myself.*

Madame: Will you see the Queen?

St.-Germain: No; she is doomed.

Madame: Doomed to what?

St.-Germain: Death.

Madame: And you—you too?

St.-Germain: Yes—like Cazotte—Return to the  
Palace; tell the Queen to take heed of herself, that  
this day will be fatal to her . . .

Madame: But M. de Lafayette . . .

St.-Germain: A balloon inflated with wind. Even  
now, they are settling what to do with him, whether  
he shall be instrument or victim; by noon all will be  
decided . . . The hour of repose is past, and the  
decrees of Providence must be fulfilled.

Madame: What do they want?

St.-Germain: The complete ruin of the Bourbons.  
They will expel them from all the thrones they  
occupy and in less than a century they will return in  
all their different branches to the rank of simple  
private individuals. France as Kingdom, Republic,  
Empire, and mixed Government will be tormented,

agitated, torn. From the hands of class tyrants she will pass to those who are ambitious and without merit.

Comte de St.-Germain disappeared from the stage of French mysticism as suddenly and inexplicably as he had appeared. Nothing is known with positive certainty after that disappearance. It is claimed by transcendentalists that he retired into the secret order which had sent him into the world for a particular and peculiar purpose. Having accomplished this mission, he vanished. From the *Memoirs de Mon Temps* of Charles, Landgrave of Hesse Cassel, we gain several particulars concerning the last years before the death or disappearance of the Hungarian adept. Charles was deeply interested in occult and Masonic mysteries, and a secret society, of which he was the moving spirit, held occasional meetings upon his estate. The purposes of this organization were similar to, if not identical with, Cagliostro's Egyptian Rite. In fact, after studying the fragments left by the Landgrave, Cagliostro's contention that he was initiated into Egyptian Masonry by St.-Germain is proved beyond a reasonable doubt. The "Wonder Man" attended at least some of these secret meetings and of all whom he met and knew during life, he confided more in Prince Charles than in any other man. The last years of St.-Germain's known life were therefore divided between his experimental research work in alchemy with Charles of Hesse and the Mystery School at Louisenlund, in Schleswig, where philosophic and political problems were under discussion.

According to popular tradition, it was on the estate of Prince Charles that St.-Germain finally died at a date given out as 1784. The strange circumstances connected with his passing lead us to suspect that it was a mock funeral



similar to that given the English adept, Lord Bacon. It has been noted that, "Great uncertainty and vagueness surround his latter days, for no confidence can be reposed in the announcement of the death of one illuminate by another, for, as is well known, all means to secure the end were in their code justifiable, and it may have been to the interest of the society that St.-Germain should have been thought dead."

H. P. Blavatsky remarks: "Is it not absurd to suppose that if he really died at the time and place mentioned, he would have been laid in the ground without the pomp and ceremony, the official supervision, the police registration which attend the funerals of men of his rank and notoriety? Where are these data? He passed out of public sight more than a century ago, yet no memoirs contain them. A man who so lived in the full blaze of publicity could not have vanished, *if he really died then and there*, and left no trace behind. Moreover, to this negative we have the alleged positive proof that he was living several years after 1784. He is said to have had a most important private conference with the Empress of Russia in 1785 or 1786 and to have appeared to the Princess de Lambelle when she stood before the tribunal, a few minutes before she was struck down with a billet, and a butcher-boy cut off her head; and to Jeanne Dubarry, the mistress of Louis XV as she waited on her scaffold at Paris the stroke of the guillotine in the Days of Terror of 1793."

It should be added that the Comte de Chalons, on his return from an embassy to Venice in 1788, said that he had conversed with the Comte de St.-Germain in the square at St. Mark's the evening before his departure. The Comtesse d'Adhemar also saw and talked with him after his presumed decease, and the *Encyclopedia Britannica* notes

that he is said to have attended a Masonic conference several years after his death had been reported. In concluding an article on the identity of the inscrutable Comte, Andrew Lang writes: "Did Saint-Germain really die in the palace of Prince Charles of Hesse about 1780-85? Did he, on the other hand, escape from the French prison where Grosley thought he saw him, during the Revolution? Was he known to Lord Lytton about 1860? \* \* \* Is he the mysterious Muscovite adviser of the Dalai Lama? Who knows? He is a will-o'-the-wisp of the memoir-writers of the eighteenth century." (See *Historical Mysteries*.)

The true purpose for which St.-Germain labored must remain obscure until the dawn of a new era. Homer refers to the Golden Chain by which the gods conspired to bind the earth to the pinnacle of Olympus. In each age there appears some few persons whose words and actions demonstrate clearly that they are of an order different from the rest of society. Humanity is guided over critical periods in the development of civilization by mysterious forces such as were personified in the eccentric Comte de St.-Germain. Until we recognize the reality of the occult forces at work in every-day life, we cannot grasp the significance of either the man or his work. To the wise, St.-Germain is no wonder—to those who are limited by belief in the inevitability of the commonplace, he is indeed a magician, defying the laws of nature and violating the smugness of the pseudo-learned.

**By Manly P. Hall**

# TRINOSOPHIA, THE RAREST OF MANUSCRIPTS

*By Manly P. Hall*

From 'The Most Holy Trinosophia of the Comte De St. Germain,'  
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MCMXXXIII



OF THE  
UTMOST  
SIGNIFICANCE to all  
students of  
Freemasonry and the  
occult  
sciences is  
this unique  
manuscript  
*La Très  
Sainte  
Trinosophie.*  
Not only is  
it the only  
known

mystical writing of the Comte de St.-Germain, but it is one of the most extraordinary documents relating to the Hermetic sciences ever compiled. Though the libraries of European Rosicrucians and Cabbalists contain many rare treasures of ancient philosophical lore, it is extremely doubtful if any of them include a treatise of greater value or significance. There is a persistent rumor that St.-Germain possessed a magnificent library, and that he

prepared a number of manuscripts on the secret sciences for the use of his disciples. At the time of his death . . . or disappearance . . . these books and papers vanished, probably into the archives of his society, and no trustworthy information is now available as to their whereabouts.

The mysterious Comte is known to have possessed at one time a copy of the Vatican manuscript of the Cabbala, a work of extraordinary profundity setting forth the doctrines of the Lucianiasts and the Gnostics. The second volume of *The Secret Doctrine* by H. P. Blavatsky (pp. 582-83 of the original edition) contains two quotations from a manuscript "supposed to be by the Comte St.-Germain". The parts of the paragraphs attributed to the Hungarian adept are not clearly indicated, but as the entire text deals with the significance of numbers, it is reasonable to infer that his commentaries are mystical interpretations of the numerals 4 and 5. Both paragraphs are in substance similar to the *Puissance des nombres d'après Pythagore* by Jean Marie Ragon. The Mahatma Koot Hoomi mentions a "ciphered MS." by St.-Germain which remained with his staunch friend and patron the benevolent Prince Charles of Hesse-Cassel (See *Mahatma Letters to A. P. Sinnett*). Comparatively unimportant references to St.-Germain, and wild speculations concerning his origin and the purpose of his European activities, are available in abundance, but the most exhaustive search of the work of eighteenth century memoir writers for information regarding the Masonic and metaphysical doctrines which he promulgated has proved fruitless. So far as it has been possible to ascertain, the present translation and publication of *La Très Sainte Trinosophie* affords the first opportunity to possess a work setting forth . . . in the usual veiled and symbolic manner . . . the esoteric doctrines of St.-Germain, and his associates.

*La Très Sainte Trinosophie* is MS. No. 2400 in the French Library at Troyes. The work is of no great length, consisting of ninety-six leaves written upon one side only. The calligraphy is excellent. Although somewhat irregular in spelling and accenting, the French is scholarly and dramatic, and the text is embellished with numerous figures, well drawn and brilliantly colored. In addition to the full-page drawings there are small symbols at the beginning and end of each of the sections. Throughout the French text there are scattered letters, words, and phrases in several ancient languages. . There are also magical symbols, figures resembling Egyptian hieroglyphics, and a few words in characters resembling cuneiform. At the end of the manuscript are a number of leaves written in arbitrary ciphers, possibly the code used by St.-Germain's secret society. The work was probably executed in the latter part of the eighteenth century, though most of the material belongs to a considerably earlier period.

As to the history of this remarkable manuscript, too little, unfortunately, is known. The illustrious Freemasonic martyr, the Comte Allesandro Cagliostro, carried this book amongst others with him on his ill-fated journey to Rome. After Cagliostro's incarceration in the Castle San Leo, all trace of the manuscript was temporarily lost. Eventually Cagliostro's literary effects came into the possession of a general in Napoleon's army, and upon this officer's death *La Très Sainte Trinosophie* was bought at a nominal price by the Bibliothèque de Troyes. In his *Musée des Sorciers*, Grillot de Givry adds somewhat to the meager notes concerning the manuscript. He states that the volume was bought at the sale of Messena's effects; that in the front of the book is a note by a philosopher who signs himself "I.B.C. Philotaume" who states that the manuscript belonged to him and is the sole existing copy of the famous

Trinosophie of the Comte de St.-Germain, the original of which the Comte himself destroyed on one of his journeys. The note then adds that Cagliostro had owned the volume, but that the Inquisition had seized it in Rome when he was arrested at the end of 1789. (It should be remembered that Cagliostro and his wife had visited St.-Germain at a castle in Holstein.) De Givry sums up the contents of *La Très Sainte Trinosophie* as "Cabbalized alchemy" and describes St.-Germain as "one of the enigmatic personages of the eighteenth century . . . an alchemist and man of the world who passed through the drawing rooms of all Europe and ended by falling into the dungeons of the Inquisition at Rome, if the manuscript is to be believed".

The title of the manuscript, *La Très Sainte Trinosophie*, translated into English means "The Most Holy Trinisophia" or "The Most Holy Three-fold Wisdom". The title itself opens a considerable field of speculation. Is there any connection between *La Très Sainte Trinosophie* and the Masonic brotherhood of *Les Trinosophists* which was founded in 1805 by the distinguished Belgian Freemason and mystic Jean Marie Ragon, already referred to? The knowledge of occultism possessed by Ragon is mentioned in terms of the highest respect by H. P. Blavatsky who says of him that "for fifty years he studied the ancient mysteries wherever he could find accounts of them". Is it not possible that Ragon as a young man either knew St.-Germain or contacted his secret society? Ragon was termed by his contemporaries "the most learned Mason of the nineteenth century". In 1818, before the Lodge of *Les Trinosophists*, he delivered a course of lectures on ancient and modern initiation which he repeated at the request of that lodge in 1841. These lectures were published under the title *Cours Philosophique et Interprétatif des Initiations Anciennes et Modernes*. In 1853 Ragon published his most important

work *Orthodoxie Maçonnique*. Ragon died in Paris about 1866 and two years later his unfinished manuscripts were purchased from his heirs by the Grand Orient of France for one thousand francs. A high Mason told Madam Blavatsky that Ragon had corresponded for years with two Orientalists in Syria and Egypt, one of whom was a Copt gentleman.

Ragon defined the Lodge of the *Trinosophists* as "those who study three sciences". Madame Blavatsky writes: "It is on the occult properties of the three equal lines or sides of the Triangle that Ragon based his studies and founded the famous Masonic Society of the *Trinosophists*". Ragon describes the symbolism of the triangle in substance as follows: The first side or line represents the mineral kingdom which is the proper study for Apprentices; the second line represents the vegetable kingdom which the Companions should learn to understand because in this kingdom generation of bodies begins; the third line represents the animal kingdom from the exploration of which the Master Mason must complete his education. It has been said of the Lodge of the *Trinosophists* that "it was at one time the most intelligent society of Freemasons ever known. It adhered to the ancient Landmarks but gave clearer and more satisfactory interpretations to the symbols of Freemasonry than are afforded in the symbolical Lodges". It practiced five degrees. In the Third, candidates for initiation received a philosophic and astronomic explanation of the Hiramic Legend.

The Egyptianized interpretation of Freemasonic symbolism which is so evident in the writings of Ragon and other French Masonic scholars of the same period (such as Court de Gabelin and Alexandre Lenoir) is also present in the figures and text of the St.-Germain

manuscript. In his comments on the Rite of Misraim, called the Egyptian Rite, Ragon distinguishes 90 degrees of Masonic Mysteries. The 1st to 33rd degrees he terms symbolic; the 34th to 66th degrees, philosophic; the 67th to 77th, mystic; and the 78th to 90th, Cabbalistic. The Egyptian Freemasonry of Cagliostro may also have been derived from St.-Germain or from some common body of Illuminists of whom St.-Germain was the moving spirit. Cagliostro's memoirs contain a direct statement of his initiation into the Order of Knights Templars at the hands of St.-Germain. De Luchet gives what a modern writer on Cagliostro calls a fantastic account of the visit paid by Allesandro and his wife the Comtesse Felicitas to St.-Germain in Germany, and their subsequent initiation by him into the sect of the Rosicrucians—of which he was the Grand Master or chief. There is nothing improbable in the assumption that Cagliostro secured *La Très Sainte Trinosophie* from St.-Germain and that the manuscript is in every respect an authentic ritual of this society.

The word *Trinosophie* quite properly infers a triple meaning to the contents of the book, in other words that its meaning should be interpreted with the aid of three keys. From the symbolism it seems that one of these keys is alchemy, or soul-chemistry; another Essenian Cabbalism; and the third Alexandrian Hermetism, the mysticism of the later Egyptians. From such fragments of the Rosicrucian lore as now exists, it is evident that the Brethren of the Rose Cross were especially addicted to these three forms of the ancient wisdom, and chose the symbols of these schools as the vehicles of their ideas.

The technical task of decoding the hieroglyphics occurring



throughout La Très Sainte Trinosophie was assigned to Dr. Edward C. Getsinger, an eminent authority on ancient alphabets and languages, who is now engaged in the decoding of the primitive ciphers in the Book of Genesis. A few words from his notes will give an idea of the difficulties involved in decoding:

"Archaic writings are usually in one system of letters or characters, but those among the ancients who were in possession of the sacred mysteries of life and certain secret astronomical cycles never trusted this knowledge to ordinary writing, but devised secret codes by which they concealed their wisdom from the unworthy. Each of these communities or brotherhoods of the enlightened devised its own code. About 3000 B. C. only the Initiates and their scribes could read and write. At that period the simpler methods of concealment were in vogue, one of which was to drop certain letters from words in such a manner that the remaining letters still formed a word which, however, conveyed an entirely different sense. As ages progressed other systems were invented, until human ingenuity was taxed to the utmost in an endeavor to conceal and yet perpetuate sacred knowledge.

"In order to decipher ancient writings of a religious or philosophic nature, it is first necessary to discover the code or method of concealment used by the scribe. In all my twenty years of experience as a reader of archaic writings I have never encountered such ingenious codes and methods of concealment as are found in this manuscript. In only a few instances are complete phrases written in the same alphabet; usually two or three forms of writing are employed, with letters written upside down, reversed, or with the text written backwards. Vowels are often omitted, and at times several letters are missing with merely dots to

indicate their number. Every combination of hieroglyphics seemed hopeless at the beginning, yet, after hours of alphabetic dissection, one familiar word would appear. This gave a clue as to the language used, and established a place where word combination might begin, and then a sentence would gradually unfold.

"The various texts are written in Chaldean Hebrew, Ionic Greek, Arabic, Syriac, cuneiform, Greek hieroglyphics, and ideographs. The keynote throughout this material is that of the approach of the age when the Leg of the Grand Man and the Waterman of the Zodiac shall meet in conjunction at the equinox and end a grand 400,000-year cycle. This points to a culmination of eons, as mentioned in the Apocalypse: "Behold! I make a new heaven and a new earth," meaning a series of new cycles and a new humanity.

"The personage who gathered the material in this manuscript was indeed one whose spiritual understanding might be envied. He found these various texts in different parts of Europe, no doubt, and that he had a true knowledge of their import is proved by the fact that he attempted to conceal some forty fragmentary ancient texts by scattering them within the lines of his own writing. Yet his own text does not appear to have any connection with these ancient writings. If a decipherer were to be guided by what this eminent scholar wrote he would never decipher the mystery concealed within the cryptic words. There is a marvelous spiritual story written by this savant, and a more wonderful one he interwove within the pattern of his own narrative. The result is a story within a story."

In the reprinting of the French text of the *Trinosophia*, the spelling and punctuation is according to the original. It has

been impossible, however, to reproduce certain peculiarities of the calligraphy. In some cases the punctuation is obscure, accents are omitted, and dashes of varying lengths are inserted to fill out lines. The present manuscript is undoubtedly a copy, as "Philotaume" stated. The archaic characters and the hieroglyphics reveal minor imperfections of formation due to the copyist being unfamiliar with the alphabets employed.

The considerable extent of the notes and commentaries has made it advisable to place them together at the end of the work rather than break up the continuity of the text by over-frequent interpolations.

*La Très Sainte Trinosophie* is not a manuscript for the tyro. Only deep study and consideration will unravel the complicated skein of its symbolism. Although the text matter is treated with the utmost simplicity, every line is a profound enigma. Careful perusal of the book, and meditation upon its contents, will convince the scholar that it has been well designated "the most precious known manuscript of occultism."

**By Manly P. Hall**  
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*The Out-of-Body Travel Foundation Journal:*

'Compte St. Germain – Forgotten Immortal Mystic of the Mystery Schools'

*Issue Sixteen*

Compiled by Marilyn Hughes

*The Out-of-Body Travel Foundation!*

**[www.outofbodytravel.org](http://www.outofbodytravel.org)**



Author, Marilyn Hughes, Photo by Harvey Kushner

The sixteenth issue of the 'The Out-of-Body Travel Foundation Journal' we continue a series of issues covering forgotten mystics from different religious traditions, this issue following the Comte St. Germain – forgotten immortal mystic of the Mystery Schools!

In our 'Question & Answer' section, we will discuss the work of Jim Marzano and the AirStudioGallery.com and his friend, mentor, artist, writer and forgotten mystic, the late Richard Zarro.

And in 'Different Voices' Isabelle Cooper Oakley takes on the enigma of Comte St. Germain as does Manly P. Hall in a concerted effort to explain the mysterious life or lives of this forgotten Immortal Mystic of the Mystery Schools. Finally, Manly P. Hall explains the significance of the 'Trinisophia' the only know remaining work of the Comte of St. Germain.

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